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## EIGHTY-SIXTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS BY HIS GRACE THE ARCHBISHOP OF YORK.

My Lord Harrowby, Right Rev. and Rev. Brethren, Ladies and Gentlemen—The kind reception that you have just given to me increases the nervous apprehension which one must feel in pleading the cause at this great crisis of the great Bible society. I will not, however, shrink from that task, for there is a duty as well as a task—a duty to do some little to vindicate the position—not, I would say, for a moment, to strengthen the cause of the word of God, but to vindicate its position in the hearts of men. This great society, my lord, is in the first place a great dealer in books, and from that point of view its affairs do not seem particularly prosperous; its financial position is for the time being worse by £2,000 than last year. But I do not trace in any of the reports, or papers, or addresses, that have been circulated, any distress or anxiety on that account. The great fact is, that within the last ten years the society has advanced immensely in every point of view—in richness of possessions, in the shape of versions in various languages, in free subscriptions, and in the circulation of the books it sends round. There is no cause for apprehension, then, in this state of things; and a temporary diminution in the legacies, always a somewhat uncertain source of income, is the sole cause of the apparent depression in our affairs.

This society has a second character. It is a great linguistic college and society. It has sent the word of God forth to the world in 294 versions, and as once the Bible which Luther translated was the creator of the great German language, as a language distinguished from a dialect, so it may be, and indeed must be, that if any of these nations to whom we send the Holy Scriptures are to become prominent in the world's affairs, you are perhaps creating languages as well. But there is something more in this spirit of translation and circulation of the Scriptures than that. How can the nations of the world hear without a preacher? To us the Bible is the word of life. How can it be the word of life to them till they

have known it? And consequently your society resolved that there shall be no nation in the world humble that they will not, if they can, translate and circulate it throughout that nation, so that the word of life may spring up in rills and fountains everywhere, to the saving of souls in the great day of account.

But this is not the whole story. We do not come forward to circulate books, we do not come forward to study languages. We do not even print the books that we circulate. But we want to send through the length and breadth of the world the Holy Scriptures, that the consciences of men may receive them, and find they are a saving word to consciences and souls. The Holy Scriptures are for every class of thinkers calling themselves Christians; they are the ultimate appeal, the final law. When Athanasius is vindicating against Arius the divine character of our Lord, it is notable that he does not appeal to the traditions or to philosophy; he appeals, text by text, to the blessed word of God. When Thomas Aquinas, in the days of a great revival of Greek philosophy, has to grapple with the mighty task of conciliating the philosophy of Aristotle with the Christian religion, he again appeals constantly to the final law and word, the divine books. He as clearly acknowledges Holy Writ as the authority as any one of us present in this hall could do. So, my friends, when we come down to the present moment we are obliged to admit that if indeed it should ever happen—which I know it will not—that criticism should undermine the authority of the word of God, it leaves us nothing behind; we can create no new Bible. If we cannot trust to this we can trust to nothing—all must go. I will say a word or two about that presently, when I get a little further; but, in the meantime, the Bible is our authority—the authority of high churchmen and low churchmen, if I may use those common expressions; the authority of every one who in the name of God preaches Christ's gospel day after day. There is no other ultimate authority. However we may endeavor to interpret and associate the word of Scripture with other teaching, all acknowledge that the word of God sets forth Christ and his nature; that it needs nothing to interpret it practically in all the





great outlines of the Christian faith; that it brings us Christ. We all acknowledge it.

Now, I have to direct your attention for a moment or two to the reasons of our so acknowledging it. One thing, I think, is quite clear. It is not because we have all sat down and examined it critically by chapter and verse, as to the time when one or the other book was written, who was the author of it, and the like. It is nothing of that that makes the Bible our authority; for this simple reason, that a great many of us are, from circumstances, incapable of this investigation. And I say, further, that it is impossible to make that conclusively for many of us, however we may pursue the subject. Now I must make that good for a moment. We have before us, we will say in the New Testament, a large collection of books. Some years ago, in Germany, it was announced by several writers and thinkers that these various books were written far later than we had supposed, and consequently that they were written by other authors than we had supposed, and that they must have grown up, and been altered, and been mended, and so on, and somewhere toward the close of the second century we must look for them, or the most of them, as a collected whole. Now mark what has taken place. It is very remarkable in every point of view. The real, not always the conscious, object of these writers was, that they might leave room for the growth of the supernatural, that they might have elbow-room in which to create myths, or a theory of Rationalism, for all the stories of the New Testament. They wanted that room, and therefore it was easy to gain the necessary space by coming to the conviction—that it was conscientiously arrived at I dare say—that it was toward the close of the second century before the books came into existence. But criticism has been going on in this country, and men like the late Bishop of Durham and the present Bishop of Durham were amongst the most prominent of our critics. What has been taking place, not only in this country but elsewhere, has been a gradual moving back into the first century of all those books which it was thought could not have been written till the latter part of the second century. And so we are getting rid of the first criticism, and are getting the benefit of the second criticism. But if we are so sure now that they were written before the close of the first century and not toward the close of the second century, what was the first criticism? Was it science? Science has proofs, but this has been disproved. Another science, and a better, I think, has been able to prove that these books belong to the first century and not to the second. Now we may take courage as to the mere results of criticism, and to a great extent we may disregard them. I would not speak lightly of criticism. It would be rash for anyone in my position not to speak gratefully of all that has been done by enlightened criticism of the New Testament. But it does not necessarily weaken our faith in Scripture; quite the contrary. It gives us a reason now for what we have all along believed, in receiving the history of Christ, his death and resurrection, and all he has told us of the power of that death and resurrection, we feel that we are on stronger ground; that the historical facts are, as good, or better, than any other historical fact; and

that we may open our Bible with a believing eye and mind, and love it, and trust it, and live upon it. The fact of the matter is that we, from our point of view, begin from the centre and go outwards, while criticism begins from the periphery and works inward, with the hope, sometimes, of destroying the centre itself. Destroying the centre: that is to say, destroying the supernatural. It is no use blinking the matter. Will you have have a religion in which the supernatural is recognized, or a religion without the supernatural?

I have always been very much struck with something uttered by Richard R $\ddot{o}$ the, the great German writer, himself not free from some of the German notions which circulated around him. He used these words: "I do not see how there can be a revelation without the supernatural. For what is prophecy? It is the voice of the supernatural. What is miracle? It is the working of the supernatural. A religion which should be a divine revelation, and yet so conceal its divinity as to have neither prophecy nor miracle, would be a religion almost impossible to conceive." The supernatural, then, must always be an element of religion. And when we turn to Christ himself, the centre and core of our religion, it is not criticism that must give us the evidence that we want about him. It is Christ himself who must give it. As surely as when he walked on the shores of Galilee, as surely as when he spoke to men and by his speech convinced them and made them love him, so surely will he convince us who walk about in this busy nineteenth century, and lead us, and win us, and govern our consciences, if we give ourselves to him. I believe the New Testament and the Old; I believe the Bible because of Christ himself. May I read a sentence or two that I wrote some time since? "The Four Gospels," I said, "have come down to us so far, not upon the strength of the historical argument that they were indeed what they are supposed to be, but upon the inward force by which they first showed us Christ, and then led us captives to Christ. Never man spake like this Man; never was love like this love; never such a life was seen on earth before. Never did the dream of poet, never did the instinct of hero-worship, imagine such a Being, with such wisdom on his lips, such love in his heart, with a character so balanced and complete, with claims so out-spoken and so lofty, joined to so profound a humility and so great a kindness toward the gainer." The Bible conducts us to Christ, and so convinces us. Therefore, when we glance from the New Testament to the Old we have the right to consider, and well consider, all that Christ says about the Old Testament. Our Lord came, so to speak, from the bosom of the Jewish religion, and attested by the Jewish prophecies, and he, in his turn, pronounced upon that religion and its history. I might, if I had time, make some reservations and comments about this, as for example, when the Lord is discussing only with the Pharisees certain things from their point of view. But, broadly, this I do say, that our Lord attested the Old Testament, and we cannot and must not throw aside that which he attests without assailing his position as God.

The revival of letters of which I spoke just now was a great European movement. The European movement that is going on at the present moment is



ten times as active, and assails things and fundamentally attacks them far more than that reform or revival; and the question is, whether we, holding this precious deposit of Holy Scripture, and relying on it as we do, shall or shall not attempt, to give with the—I will not say, poisoned food, but the mixed and unwholesome food, some of it, which is administered to the minds of every country—shall we or shall we not give to others that in which we have implicit and confirmed faith, that which we believe is given to the saving of their souls? It is a duty laid upon us. This society utters every day 13,000 copies of the word of God or portions of it. Every day; and I suppose that a Bible with ordinary use may be calculated to have a life of ten years or more.

What a grand boast it is for this society that we have been pouring forth in millions year by year the word of God over all the nations! What a boast it is that when you, my lord, spoke of the Korean Testament the committee should be able to say that the success of that translation has been very remarkable! The souls of God, you never know where you can find them. They are not all dressed in European coat and hat. They are hardly dressed at all, some of them. They have, however, this title to our sympathy, that they are men and souls—and the distinctive character of practical Christianity is that man is a subject of interest to the Christian; no man is alien to me, a Christian. Wherever they are let us find them. It is said to us: "A great deal of your work must be wasted. You scatter the word of God by millions, and sometimes it is put on the shelf, and sometimes it is wrapped in a handkerchief, and sometimes its work waits for years." I think it very probable, nay certain, that we circulate the Scriptures in excess. It is a way that nature has. I have seen the sea so filled with fish that the seabirds have sat upon them while they devoured them. There must be a great deal of waste there. How many of the germs of different plants do you suppose can find room in the soil to grow and fructify? Only a few. I know I shall not hear the argument to-day about waste; but I want to know whether that argument would have any effect upon you in this hall. It applies to the whole machinery of religion. Why preach to a thousand if only a hundred are going to attend to your preaching? Why preach missionary sermons if some will turn on their heels and say they care not for it? Why do these things? Because our Lord did them. He himself, after preaching, had occasion to say to the diminishing crowd around him, "Will ye also go away?" We also reply, "Lord, to whom shall we go?" These perishing ones whom we have never seen, whose habits we scarcely know, whose language the committee is just teaching us the rudiments of, are among those for whom Christ died. What I fear for the future is, that through want of Christian diligence we shall see bastard systems taking the place of the old systems that were strong in their day but are now confessed to be decaying.

Let us send them the pure Christian word. Let us believe that that conviction of sin in which all religion is rooted—let us believe that the consciousness of sin, of which, by the way, some of our critical friends are making short work—will produce the wish for redemption, and for a redeemer. Let us believe that

the only hope they can have of such blessed intelligence is through the pages of the word of God. Let us send it forth to them constantly. We are not able to see the results. The preacher knows he has done good though he cannot be sure of seeing it. The colporteur who sells a copy of the word of God cannot possibly know the good it is likely to do. Your whole report savours of that idea; it records work but cannot estimate results. All the more credit to those who, working blindly in early times, as the chairman has reminded us, have persevered until this great society is what it is—an enormous agency for the distribution of the word of God; a begetter of other agencies of a like kind in other countries; the means to thousands of bringing them to stand in the blessed presence of the loving Christ our Lord, and the means of letting them hear him say, with a clearness of speech that nothing in history can surpass: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

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## FOREIGN DEPARTMENT.

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### PROGRESS IN BIBLE WORK.

Inquiry is sometimes made as to the extent to which the translation of the Bible has been carried, and how much remains to be done before the gospel will have been published in all the languages of men.

The annual report of the British and Foreign Bible Society for 1889 contains a list of 290 languages and dialects in which the translation, printing, or distribution of the Scriptures has at some time been promoted by that society. Many of these languages have been enriched by more than one version, and the number of translations and revisions in which the society has been interested is stated to be 364. Of these about forty are marked as being entirely out of print, and several others are practically discontinued.

It is further estimated that in about 85 of these 290 languages the entire Bible has been printed, and the New Testaments in about 90 others, leaving 115 languages which have portions of the Scriptures, but not the entire New Testament.

It is difficult to determine how far this list overlaps and includes the work of other Bible and missionary societies; but it would probably be within bounds to say, that about 400 versions or revisions of the Bible or parts of the Bible have been printed in the course of the last ninety years, and that less than sixty of these versions were in existence at the beginning of the nineteenth century.

### BRAZIL.

Mr. Tucker writes from Rio de Janeiro, under date of June 12th:

The report for April is by no means what I wish it might have been. The Catholic papers and pulpits have cried out against "false Bibles" at such a rate for the last three months that the country has been







In the schools, too, it has been very difficult for teachers to use Siamese arithmetic and geography with Laos-speaking children, and to put even the tots through an a, b, c, not their own. It has compelled a great deal of oral teaching in Laos. The Mission is well equipped for translation work, and schoolbooks will follow the Bible.

The Laos character bears no relation to the Siamese, although both the languages belong to a group of which the Burmese, Cambodian, and Shan are other members. Dr. Peoples says that the Laos tongue is allied to the Pali, or sacred language of Buddhism, and the Laos character is derived from the Pali. The Pali is itself of the Prakrit group, or popular dialects of the Sanscrit of India; and Dr. Peoples says there are pure Sanscrit words incorporated into the Laos as well as some ancient Chinese words. He gives as an example of the former, *salah*, in Sanscrit, a house. In Laos, it means a sort of open house, used as a public stopping-place for travellers.

The Laos is largely monosyllabic, and is a tonal language, that is, words spelled alike may have a different pronunciation and meaning according to the inflection given, as: *pa* with rising inflection means "fish," but with the monotone it means "to lead the way." While the Siamese language has five tones the Laos has seven.

Among the facts which render translation into Laos difficult, Rev. Chalmers Martin mentions the following:

"Absence of grammatical inflections for number, tense, mood, etc. There is no distinction even between singular and plural, 'All' or 'many' must be prefixed to the singular.

"Lack of connective particles, conjunctions of cause, inference, etc.—a special difficulty in Paul's Epistles.

"A multitude of synonyms with almost identical meaning."

The Laos is read, like the English, from the top, and from left to right, and as the cut shows, has a beautiful exactness of form. It is also called pleasant sounding as spoken by the people.

Although having no printed possessions, the Laos have a good many written books, both original and translated. Mr. Martin says of them:

"Some of them are of palm-leaf, written with a stylus, some of paper written with a reed pen. The sacred books are generally written in the former way. The paper is made from bark, and folded like the albums of views that are sold on railroad trains. Besides Buddhist writings, there are some histories, some plays, works on magic, songs, and a few works on medicine."—*Woman's Work for Woman*.

### SIAM.

Letters are long in coming from Siam. About seven weeks must be allowed for the transit. Mr. Carrington writes from Bangkok, on the 29th of April, having just received New York letters of March 5th. He had recently returned from a trip to Petchaburi, of which he says:

I trust that our trip was of service to us, to the missionaries, and to our Bible work. We stopped

by the wayside going and coming, and sold portions of the Scriptures. All the way we found the people cordial and apparently glad to see us, but alas for their indifference! At two places only did they seem to unbend somewhat. At a village where they manufacture salt from sea-water, I asked a man if they would like to have me come and live with them. He said yes, if I would come, they would build for me a schoolhouse, and give me all I could eat of native food. At Tacheen they gathered in crowds on the river bank to see us and hear what we had to say. Here one young man asked if I would not come and spend a year and teach their children, of which the number was great.

I am hoping to start two colporteurs out into some northern provinces of Siam in a few days. The printing of 1,500 copies of the Book of Job is about done, and other books of the Old Testament will be taken up after a little.

Reports of the distribution of the Scriptures in Siam, which have been delayed hitherto, show that the issues from the Mission press at Bangkok, in 1889, were 4,347, of which fifty-six were copies of the New Testament. These volumes were sent out to the stations at Bangkok, Petchaburi, Ratburi, Lakawn, and Cheng Mai. The sales at Bangkok were said to be 2,038, at Petchaburi, 448, and at Cheng Mai, 342.

### WORTHY OF NOTE.

*La Luz*, a Spanish newspaper published in Madrid, gives notice of a prayer-meeting to be held in Madrid by evangelical Christians on the evening of Thursday, June 5th, at half-past eight o'clock, in the Church of Jesus, at which the topic of remark will be, "The circulation of the Holy Scriptures as a means of extending the kingdom of Christ." The programme includes: Thanksgiving to God for the establishment of Bible Societies; their origin, development, and present condition; the duties of Christian people in relation to them; and prayer for Bible colporteurs. The time has been, and that not many years since! when any meeting of that kind in Spain must be held with profound secrecy, with closed doors and darkened windows, and at the peril of one's life. Thanks be to God for the change.

### PAST LABORS APPRECIATED.

In *The Spirit of Missions*, the Rev. Charles S. Cook, a native presbyter of the Sioux Indians, pays the following tribute to two worthy veterans of another communion who long ago devoted their lives to the good of the North American Indians, and whose works cannot be forgotten while the Dakota language is spoken among men:

Among the many good-producing agencies brought to bear upon the Dakotas, overwhelmingly the best and the greatest are the Sacred Scriptures, the Book of Common Prayer, and the dear old Songs of the Church, given in a "language understood of the people." But here, "Honor to whom honor is due." May God abundantly reward in the day of reckon-



ing his two faithful servants, who gave us the Holy Scriptures in our own tongue, thus helping to make us what we now are, and what we will be under his blessing. Would that there were another Riggs and another Williamson to translate the Scriptures into all the principal vernaculars of this country's dusky wards!

### PERSIA.

FROM THE SEVENTY-FOURTH ANNUAL REPORT.

BY REV. W. L. WHIPPLE.

From the commencement of the Mission to the present time, it is believed that 70,000 copies of God's word have been distributed in different languages and among various nationalities in Persia, apart from what has been done by the British and Foreign Bible Society, through the agency of Dr. Bruce. This may not seem very wonderful to one unfamiliar with the bigotry and self-satisfaction of the Persian Moslem, especially when he reads the circulation reported each year in some of the larger and older-established agencies. But let us not despise the day of small things, nor forget that these millions in Persia are a part of the world in which the triumphant Master commanded to preach the gospel.

We all in Persia believe that there are brighter days in store, and greater blessings held in reserve. The people are beginning to be aroused to a sense of their duty, and there is no more potent energy at work to bring about this greatly-desired end than the printed word. It enters silently where no preacher is allowed to stay, and quietly and daily preaches to some one or more in that village or city where it finds lodgment, and then suddenly the place is thrown into commotion by the rumor that one of their number has left the faith and become an "infidel *Armanee*" (Christian). Then persecution begins; loss of relatives and friends and property follows, and revilings, beatings, and imprisonments hasten on apace; then threatenings, and at last it culminates in casting out and banishment from home and country. It may terminate in death itself.

But meantime this faithful one has taught a few of his firm friends, or read to them night after night from this new and interesting book, until they, too, have been won over to believe in the *Injeel*, and to accept Christ as their only Redeemer. And when a colporteur or evangelist visits the place again he is surprised to find a number who are not only favorably inclined, but who actually accept Christianity, and petition the missionaries to send them a teacher or preacher. This has been the case in a number of instances. It is interesting, indeed, to see how the heaven works, "until the whole lump is leavened."

But in Persia, as elsewhere, "the kingdom of heaven cometh not with observation." Very little attention at first was paid to the circulation of the Scriptures. When I began the work, ten years ago, they were admitted free of duty; but as the demand increased, and the cases of books—fifty and eighty at a time—began to arrive, the custom-house officials deemed it worth their attention, and soon we had to pay customs. A moderate rate was fixed, to be paid in kind. But it was not long before the officials complained that this was burdensome to them. They did

not have room, they said, to store away their share of Scriptures received for duties; so it was decided, after due consideration, that money would be paid instead of Scriptures. Soon after these points were settled, then the *mullahs* and high ecclesiastics of the Moslems appeared on the scene. They seemed to have been taken by surprise, and were not aware how many Scriptures were going into circulation. They began to investigate, and the more they inquired the greater were they disturbed and alarmed. They held councils in various places and discussed measures for putting a stop to this work. Some were heard to say: "These men are filling the bazaars with the *Injeel*, and wherever we go we find one. Even merchants and tradesmen are seen neglecting their work and poring over this book." And this was the fact, as I can testify from what I have seen as I walked through the bazaars.

After various methods were tried without avail, it was decided to prohibit all sales of Scriptures by colporteurs, whether in the cities or towns or villages. So they could not make tours. This was made a *fetwa*, or official action, by the chief *mujtaheds*, or highest ecclesiastical authority; and when the notice was communicated to the governor-general, he dared not disregard it. He therefore informed our representative of this order, and requested him to notify the Agent of the American Bible Society to respect it. After careful deliberation and counsel, we all deemed it expedient to observe the rule until redress could be obtained.

This proved to be by far the heaviest blow our work ever received. It was over one year before we could get the order rescinded and receive permission to resume our work. This prohibition was in force only in Azerbaijan, the other provinces being still opened to the colporteur. The principal part of our work, however, was in that province where such cities and districts as Tabreez, Oroomiah, Salmas, Maragha, Sooldooz, etc., are situated. It affected, in consequence, our sales very materially.

I have told this story of the conflict between truth and error, which has been in progress for some years so quietly that few have been aware of it, to show what advances the former is making over the latter, and how stubbornly each stronghold has been held until captured by force. Progress has been slow all along the line; but the fact that nearly 100,000 "torpedoes" have been "placed," and are only abiding the time set for them to accomplish the work intended for them to do, is full of encouragement to those who "wait patiently on the Lord."

The colporteur and evangelist going out together to the districts and cities in the distant portions of Persia have had a marked influence for good. Indeed, they have been the advance-guards, and have prepared the way for the establishing of every station in Persia except Oroomiah. All the others—viz., Teheran, Isfahan, Tabreez, Hamadan, Salmas, and the new one recently established in the mountains of Western Koordistan—were visited and canvassed first by colporteurs and evangelists sent out yearly by the missionaries in Oroomiah. They would spend, every visit, one week or more in each city in preaching and selling Scriptures. In this way much precious seed was sown, which, after many days, has



sprung up and brought forth fruit—a rich spiritual harvest—already, and the work is only fairly begun.

## CHINA.

REPORT FROM MR. J. AMINOFF.

Speaking of a debate on Christianity *versus* Buddhism, Taoism, and Confucianism, between several preachers belonging to the Canadian Presbyterian Mission at Tambui, Formosa, in honor of Dr. Mackay's arrival at that place, Mr. Aminoff says:

"Classics and Scriptures were twisted and turned in every possible way, and it was evident that they had good weapons and knew how to use them. I was especially pleased to see the weapons on the side of Christianity. Every one had brought with him a splendid gilt-edged and mapped Bible, lately purchased from me, and often showed to his adversary (pointing to the Bible) where he received his ideas from. \* \* \*

"I am especially thankful for having seen and heard these promising young men with my own eyes and ears, and been permitted to sell a Bible to each of them. The books could certainly not be in better hands. Indeed I never saw a more orderly, kind-hearted, and well-informed native ministry. Their ability and skill on this occasion were subjects of universal comment, and show what years of patient toil has produced. The Chinese officials have long ago come to see the good that has been accomplished by the Mission, and often in many ways show their appreciation of work done. Last, not least, I may mention a fact which cannot be overlooked by the colporteur: They (the debaters) are always willing to assist a colporteur, and the large sales I have had are, in many instances, due to the assistance received from Dr. Mackay and his preachers—to whom I am deeply grateful for all."—*Chinese Recorder*.

## THE MISSIONARY COLPORTEUR.

BY REV. C. R. HAGER, IN "THE PACIFIC."

(ABRIDGED.)

The colporteur has a mission in heathen lands as well as among the civilized nations of the world. In the latter his work is chiefly confined to the distribution of Bibles among the poor, giving those wishing to purchase the word of God the opportunity of securing the same at the lowest possible cost. Not so with the foreign colporteur. He ever traverses new territory, and comes daily in contact with new people. There are no railroads to convey him from place to place, but he must traverse the country on foot, making often very long journeys and meeting with many trying and peculiar hardships. Perhaps we shall gain a better idea of the character and nature of his life if we describe one of the numerous journeys which he is constantly making.

### PREPARATION.

The preparation for such a journey demands forethought, and it is no light task to complete such preparations with promptness and alacrity. From five to fifteen thousand books must be packed in baskets or bags, in such a manner that the rain will not spoil them upon the journey. One to three or

more native colporteurs must likewise be secured to aid the colporteur in the distribution of the Scriptures. A body-servant is also quite necessary, whose duty is to watch the books and travelling baggage of the entire party, as well as to cook for the foreign colporteur. He might possibly prepare his own food, but occasions will arise when he is too tired to do even the little cooking that is necessary. After these different helpers have been engaged, he must provide himself with a few luxuries in the way of canned milk, preserved fruit, and possibly some canned beef or fish; to these may be added a few pounds of butter or cracked wheat, articles which are obtained from foreign parts, or which have been shipped to him from Europe or America. These also are packed, and then comes the last duty of engaging three carriers or beasts of burden. He has not many farewells to make, so that the last good-byes are soon said, and he is upon his journey. It is quite a caravan that moves along the narrow path, through waving fields of grain, up narrow and deep defiles of some high mountain, and again descending into a beautiful plain clothed in verdant green. The first day's march may not be a long one, as a late start was effected in the morning; but during the entire day the passing strangers are asked to purchase the books that tell of unending bliss, and how to escape the woes of the other world. "Eternal life is the theme of this book," is the answer given to many an inquirer who is unable to perceive the contents of the book by the title-page. At wayside inns and mountain passes, wherever the traveller stops to refresh himself, the colporteur offers his book for sale. The carriers pursue their regular dog-trot, and quick steps must be taken in order to keep pace with them. If villages and small markets are passed, instead of taking a little rest the place is quickly canvassed until all that desire them are supplied with books, and as soon as the task is completed the journey is again continued.

### THE CURIOUS.

To describe all the curious spectators that come to view this foreign denizen would take a volume; but, from the gray-haired sage to the little prattling child of two years, all come to look upon the foreigner clad in his peculiar garb, and many are the opinions expressed as to his dress or his appearance. Every movement of his is watched and commented upon, while he is in part feared and in part despised. Half in fear and half in wonder, they crowd around him to examine his clothes, and every article of apparel different from their own is sure to be estimated beyond its true value.

### AT WORK.

But he reaches his first day's journey's end, and instead of laying his tired limbs down to rest, he seizes a bundle of books and sallies forth into the midst of gathered crowds, who have come from far and near to buy a little fresh meat or a few green vegetables. The throng is too great to make his way through it in the narrow streets, where busy merchants are vending their articles, and so he seeks an open arena, where the throng pressing around him may have sufficient room without stepping upon one another. At first the crowd does nothing but stare



at the colporteur, and they are slow to accept his books at the exceedingly low price of a few of their lowest coins; but one or two buying is sufficient to break the ice, when the multitude press forward to secure one or more books, and are not at all particular whether they obtain them in a surreptitious manner, or whether they pay the stipulated price for them. A few of the ruder ones will get behind him and tip his hat, so that it will fall over his face. Others will take infinite delight in pushing the foremost person against him in such a manner as to cause him almost to fall to the ground. From before and behind, from unseen quarters, little pebbles are hurled against his head, and he is fortunate if he does not receive any injuries. These little insults are rather for the sake of having some sport with the stranger than of doing him any personal injury; but the ordeal is often very severe. A few hours of such treatment can be patiently borne, but to preserve a smiling face and a cheerful countenance through the livelong day is exceedingly trying to his nervous system.

#### REST.

But his day's work finally ends, the sun has already set beyond the western horizon, and he repairs to what is called the travellers' inn, in comparison with which a good barn or stable at home would be preferable. Cobwebs ornament the dusky-smoked rafters, and the walls are constructed of mud bricks, with not a single ornament upon them.

The floor is wet and muddy, and at first it seems almost impossible to pass a single night in such a place; but at last he accustoms himself a little to his surroundings, and after a meal eaten upon his own bed, with no table or chair, he retires to rest after a hard and laborious day's work. He awakens the following morning to pursue this same work in the same market or city, or proceed again to some other city or town to sell his books. His experiences may not be the same, for it is seldom that all the disagreeable things are met within a single day; but if all the chief occurrences during a journey of three months were narrated they would make a record at once startling and even tragic. It is not always that journeys are made on foot. Boats are employed where there are streams upon which they may be propelled. When these can be obtained, and used by the colporteur and his party only, they live a very happy life, though the boat may not be large enough for any of them to stand erect. At other times, when passage must be taken in company with other persons, they are thrown together like so many cattle, each occupying his little corner, sometimes not room enough for him to turn on his side. It sometimes happens that he is taken in charge by the native authorities and sent to the nearest foreign port, when he had marked out an entirely different course for himself. He is also reported as dead; yet when all have despaired of his life he appears again among men as well and as strong as ever.

#### REWARD.

From three to four journeys are made during the year, and from eight to twelve thousand portions of Scripture are disposed of, while the sales of his colporteurs swell the amount to some twenty or thirty

thousand. The proceeds of sales of this large number of books will barely cover the actual travelling expenses of the colporteurs, while their salaries and the cost of printing must be drawn from the funds of the society. The principal societies engaged in this work are the American and the British and Foreign Bible Societies, which every year distribute a large number of Bibles or portions of the same. Year by year the languages into which the Scriptures are translated increase, and whenever new missionary fields are opened the Bible is forthwith translated into the language of the people. The rule of both societies is that the Scriptures should be distributed without explanation or comment, a rule which does not always work very well, as heathen people almost necessarily demand some explanation before they can understand the word. The colporteur does not have time to explain the entire contents of the Scriptures, and so in very many instances the truth fails to accomplish that which it might if it were clearly understood.

The work of these pioneers is largely that of scattering the seed, without stopping to gather up the fruits, and it is probably for this reason that some lose their faith in the efficacy of the word, and brand all such wholesale distribution as useless and the money expended as worse than thrown away. But this subject embraces more than one side, and perhaps the general system adopted by our societies works better than any other system which might be adopted.

Though the life of the colporteur is an arduous one, there are some advantages connected with it. It brings him into contact with all the different grades of heathen life, and presents many an object for study and contemplation. The social life of the natives is seen by him, and he views by personal observation the customs and manners in vogue among the very lowest of the people. The nature of the country may be studied, and many a lesson may be learned from the hills and valleys crossed. To learn by seeing is often the best way to learn, and this the colporteur has ever the opportunity of doing.

His is a work where faith and trust in God must be largely exercised. To be willing to sow and let others reap is not according to human judgment, and yet this is the way in which God leads the one who purposes to scatter the word of God among the heathen; and blessed is he who can bear all his heavy crosses and manifold hardships for Him who was slain for the lowest of the heathen world.

HONGKONG.

#### MAKING THE BOOK SPEAK.

The printing of my first Aniwan book was a great event, not so much for the toil and worry which it cost me, though that was enough to have broken the heart of many a compositor, as rather for the joy it gave to the old chief Namakei.

The break-up at Tanna had robbed me of my own neat little printing-press. I had since obtained at Aneityum the remains of one from Erromanga that had belonged to the murdered Gordon; but the supply of letters was so deficient in some cases that I could print only four pages at a time; and besides,



bits of the press were wanting, and I had first to manufacture substitutes from scraps of iron and wood. I managed to make it go, and by-and-by it did good service. By it I printed our Aniwan hymn-book, a portion of Genesis in Aniwan, a small book in Erromangan for the second Gordon, and other little things.

The old chief had eagerly helped me in translating and preparing this first book. He had a great desire to "hear it speak," as he graphically expressed it. It was made up chiefly of short passages from the Scriptures, that might help to introduce them to the treasures of divine truth and love. Namakei came to me morning after morning, saying, "Missi, is it done? Can it speak?" At last I was able to answer, "Yes." The old chief eagerly responded, "Does it speak my words?" I said, "It does." With rising interest Namakei exclaimed: "Make it speak to me, Missi! Let me hear it speak!" I read to him a part of the book, and the old man fairly shouted in an ecstasy of joy: "Missi, it does speak! It speaks my own language, too! Oh, give it to me!" He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying, "I cannot make it speak. It will never speak to me." "No," said I; "you don't know how to read it yet—how to make it speak to you; but I will teach you to read, and then it will speak to you as it does to me." "Oh, Missi, dear Missi, show me how to make it speak!" persisted the bewildered chief. He was straining his eyes so that I suspected they were dim with age and could not see the letters. I looked out for him a pair of spectacles, and managed to fit him well. He was much afraid of putting them on at first, manifestly in dread of some sort of sorcery. At last, when they were properly placed, he saw the letters and everything so clearly that he exclaimed, in great excitement and joy: "I see it all now; this is what you told us about Jesus. He opened the eyes of a blind man. The word of Jesus has just come to Aniwa. He has sent me these glass eyes. I have gotten back again the sight I had when a boy. Oh, Missi, make the book speak to me now?"

I walked with him to the public village ground. There I drew A B C in large characters upon the dust, showed him the same letters in the book, and left him to compare them, and find out how many occurred on the first page. Fixing these in his mind, he came running to me, and said: "I have lifted up A B C. They are here in my head, and I will hold them fast. Give me other three."

This was repeated time after time. He mastered the whole alphabet, and soon began to spell out the smaller words. Indeed, he came so often, getting me to read it over and over, that before he himself could read it freely he had it word for word committed to memory. When strangers passed him, or young people came around, he would get out the little book, and say: "Come, and I will let you hear how the book speaks our own Aniwan words. You say it is hard to learn to read and make it speak. But be strong to try. If an old man like me has done it, it ought to be much easier for you."

One day I heard him read to a company with wonderful fluency. Taking the book, I asked him to

show me how he had done it so quickly. Immediately I perceived that he could recite the whole from memory. He became our right-hand helper in the conversion of Aniwa.—*From John G. Paton's Autobiography.*

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—Our work for the month of May has been very encouraging. We visited and heard from a large number of our auxiliaries, and find that they are doing better work than they have hitherto done since I have been in charge of the work in this field. Many of the auxiliaries that have been inoperative for years have commenced work again, with good prospect for great usefulness in the future.

One new society has been formed at Apalachicola, Fla., a point where much good can be accomplished. This society starts out with much enthusiasm, and I think it will do a great work in distributing the word in its field.

A large number of auxiliaries made good orders for Bibles and Testaments during the month, and five auxiliaries made donations to the American Bible Society for its general work.

INDIANA.—Excellent anniversaries were held in May with the Porter, Tipton, and Henry County auxiliaries, at which I had the pleasure of being present and of delivering addresses. The Richmond and Vicinity Society, as is its custom, held two anniversary meetings at the same time, at each of which two short addresses were delivered. Large congregations attended these services.

IOWA.—On the second Sunday of May we held the annual meeting of the Tama County Bible Society. Here I found a good depository, faithful officers, and earnest friends of the cause. I preached in the morning, addressed three Sunday schools during the day, and we had an overflowing union meeting in behalf of the Bible cause in the evening, addressed by Dr. Smith, president of the society, Rev. Mr. Smith, pastor of the Methodist Episcopal Church, and your Superintendent.

During the month the officers of seventeen auxiliary societies were visited for official purposes, four anniversaries attended, and also the State Association of Congregational Churches.

KANSAS.—May was favorable for the Bible work. The first meeting was in Wamego—the anniversary of the North Wabaunsee and South Pottawatomie Counties. The meeting was well attended, and the best interest that I have seen in that society.

The second meeting was at Horton, in the southern part of Brown County. The population is estimated at from 2,500 to 3,000. That meeting was decidedly the best that has been held in Horton.

The third Sabbath was spent with the Dover Branch Society, twenty miles from Topeka. The meeting was held in the Baptist Church, Sabbath morning. It was a good meeting throughout.

The fourth meeting was at Enterprise, Dickenson



County, where a branch society was organized. No one of the three churches would hold the people, and the Opera House was secured, and filled.

KENTUCKY AND TENNESSEE.—The first Sunday in the month was spent with the Boyd County and the Catlettsburg Bible Societies, in Kentucky—the former at 11 o'clock A. M., and the latter in the evening—both meetings very profitable. The contribution at Ashland, the seat of the Boyd County Bible Society, was over \$300.

The second Sunday was spent with the Madison County Bible Society. This anniversary was very encouraging.

The last Sabbath I was with the Williamson County Bible Society, Tenn., where the contributions exceeded any for many years in the past.

MICHIGAN AND WISCONSIN.—If the meetings of the month are to be taken as an index for the future, we may well be encouraged.

The Beloit Auxiliary held its anniversary the first Sunday of the month. The meeting was the largest and most enthusiastic in its history. The address was given by Dr. Swift, of Rockford, and was regarded by all as a masterly effort. The McVean Bible Society held its annual meeting the same day, in the largest church in town, which was crowded to its utmost capacity. Your Superintendent gave the address.

Langlade County Bible Society held its anniversary on the second Sunday, at Antigo. The meeting was as large as the house would accommodate. Four denominations united in the service.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—During the month I travelled 1,672 miles, visited fifteen Bible societies, attended nine anniversaries, and delivered sixteen sermons or addresses. The results of the work are encouraging. Several of the societies, with their contributions, have made for themselves a new watermark.

I visited the James River Bible Society and reached Mandan for the first Sabbath morning, and attended and addressed the annual meeting of the Mandan Bible Society, held in the Methodist Episcopal Church. The Presbyterian and Baptist Churches gave up their services to attend. This society donates \$10 from its collections to aid the Parent Society. In the evening of the same day the anniversary of the Bismarck Bible Society was properly observed in the Methodist Episcopal Church of Bismarck, the capital of North Dakota. Rev. Dr. Anderson, C. F. Bollinger, and your Superintendent, addressed the meeting.

After visiting the Traill County Bible Society, the Larimore Bible Society, and the Ramsey County Bible Society, I went to Grand Forks. In the morning of the 11th I spoke in the Protestant Episcopal Church. In the afternoon I walked seven miles and addressed a union meeting at Mallory, Minn., and returned to Grand Forks in the evening to attend the annual meeting of the Grand Forks County Bible Society, held simultaneously in the Methodist Episcopal and Congregational Churches, the Presbyterian and Baptist Churches giving up their services to unite for the occasion. In the Methodist Episcopal Church an attentive audience listened to addresses made by your Superintendent, Prof. L. Estes, Rev.

W. H. Spence, and Prof. H. B. Woodworth, and D. McDonald, Esq., Rev. G. H. Kemp, Rev. A. McGregor; and your District Superintendent addressed the interesting meeting in the Congregational Church. Contributions amounting to \$86 43 were secured, and \$75 is donated to the Parent Society.

On the third Sabbath morning I preached in the Presbyterian Church of Crookston, Minn., and in the evening attended the annual meeting of the Polk County Bible Society, held in the Baptist Church. Four churches united for this meeting. The president of the society, A. A. Miller, Esq., Rev. Barteau, and your Superintendent, addressed the meeting.

NEBRASKA, COLORADO, AND WYOMING.—The auxiliaries visited the past month have all been union meetings in which Methodist, United Brethren, Lutheran, Baptist Disciple, Presbyterian, and Congregational pastors have taken part. In addition to the above I have visited, held week-night meetings, and addressed auxiliaries and Bible committees as follows: Dodge County, Douglass County, Arapahoe, Republican City, Bloomington, Milford, Cuming County, Hooper, Stanton County, Knox County, Butler County, Rising City, and Polk County.

NEW JERSEY AND DELAWARE.—During the month of May I have visited points in the counties of Union, Middlesex, Somerset, Mercer, and Burlington, N. J., and Sussex and New Castle Counties in Delaware. At the session of the African Methodist Episcopal Conference held in New Brunswick I represented the Bible cause, and the conference adopted resolutions heartily indorsing our work, and also resolved to make their presiding officer, Rev. Bishop H. M. Turner, a life director of the American Bible Society, and appointed a committee to secure the necessary amount by the time of their next session. The Presbyterian Church at Westfield and the Methodist Episcopal Churches of Hightstown and Pemberton have constituted their pastors life members.

On the 7th of May I visited the Synod of the Reformed Church at Somerville, N. J., and was most cordially received by that body.

The Sussex County Bible Society (Delaware) held its anniversary at Seaford on the 8th of May. It was my privilege to take part in the exercises. They have a vigorous society, and fully and earnestly co-operate with the American Bible Society in the general work.

The Burlington County Bible Society held its annual meeting in Burlington, May 27th. The meeting was very interesting, and I trust that a new impulse has been given to the work in that county. The Rev. Albert S. Hunt, D. D., delivered an address, in which he called attention to the fact that the Hon. Elias Boudinot, the first President of the American Bible Society, had his residence in that historic city.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—The entire month has been devoted to the Bible work in Utah—holding meetings, visiting pastors, conferring with officers of auxiliaries, and attending to the necessary correspondence. I spent several days, including Sabbath, the 4th, at Park City, in Summit County. Sabbath morning I preached at the Methodist Episcopal Church, and in the evening addressed a union meeting at the Congregational Church and organized a branch Bible society for the



county. Nearly \$50 were secured to the cause at the meeting and by personal effort on the street on Monday. Rev. Mr. Telfor, of the Methodist Episcopal Church, and Rev. Mr. Cook, of the Congregational Church, rendered valuable assistance to the cause by earnest words and personal effort.

Sabbath, the 11th, was spent at Provo City, in Utah County. I preached at the Methodist Episcopal Church in the morning. In the evening the annual meeting of the Provo Bible Society was held at the Congregational Academy, with fair attendance and good interest.

TEXAS.—The first Sabbath of the month I spent at Taylor, in Williamson County, with the Bible committee at this place. It was a very pleasant occasion. The pastors of the various churches had arranged for a union meeting, which was held in the Opera House. The attendance was large. The pastors of the Christian, Methodist, and Presbyterian Churches, and your Superintendent, made addresses. Taylor is a new town, of about 2,500 population, and promises to be an important place. The Bible committee here was organized three years ago. It has distributed the Scriptures in four different languages.

On the third Sabbath I attended the annual meeting of Limestone County Bible Society, at Mexia. This was a delightful meeting, and well attended. The Baptist, Methodist, Cumberland Presbyterian, and the Presbyterian congregations, with their pastors, all united.

With one exception, in all the eleven counties I visited I found the Bible societies in fair condition, the sales of the Scriptures good, and kind expressions for the American Bible Society. The keynote—"A Bible for every child in the Sunday schools who can read"—for the future work meets with a hearty approval.

## SEMI-CENTENNIAL OF THE CHICAGO BIBLE SOCIETY, ILL.

The fiftieth anniversary of the Chicago Bible Society was celebrated in the Third Presbyterian Church, corner of Ashland boulevard and Ogden avenue, on the 13th of April. It was a union service of the congregations of the Third Presbyterian, St. Paul's Reformed Episcopal, the Eighth Presbyterian, the Holland Reformed, and Jefferson Park Presbyterian Churches.

The Rev. T. D. Wallace, pastor of the Eighth Presbyterian Church, first addressed the meeting, on the subject, "The Bible Suited to every Age and People as much as to any Age and People." Addresses were then delivered by Mr. C. H. Case on the subject, "Human Wisdom could not have Composed the Bible," and by Judge M. B. Loomis, on "The Progress of Science and Learning does not Outgrow the Bible." Bishop Samuel Fallows, of St. Paul's Reformed Episcopal Church, followed with an address on "The Bible is as Openly Simple as it is Profoundly Deep in its Teachings."

The anniversary was also observed by union services of Christ Reformed Episcopal, Trinity Methodist, Plymouth Congregational, and the First and Second Presbyterian Churches, in the First Presbyterian Church, corner of Indiana avenue and Twenty-first street. On the platform were H. W. Dudley, one of

the vice-presidents of the society; the Revs. J. H. Barrows, D.D., Frank M. Bristol, D.D., Frank W. Gunsaulus, D.D., Jeremiah Porter; and Mr. T. B. Carter, the secretary of the society.

After music and prayer, the Rev. Dr. Barrows read extracts from the secretary's report, giving many particulars of the organization and progress of the society. The Rev. Dr. Gunsaulus, of Plymouth Church, delivered an able address on what the Bible had done in the last fifty years.

The aim of the Chicago Bible Society is, first, to supply the people of Chicago and vicinity with the Bible; yet, as an auxiliary of the American Bible Society, it is a part of the nineteenth century movement to circulate God's word over the world. In 1840 this movement was only fairly begun. Like Chicago, our entire western country was new and had few people. Wisconsin and Iowa were then Territories. Texas was a foreign land. Many doors were shut against the Bible.

But great changes have come since 1840 in all these lands and in the extension and success of Bible society work. The Chicago Bible Society has put into circulation in its home field, and in over twenty languages, about 570,000 volumes. It has also by donations to the American Bible Society distributed some 70,000 volumes.

## JOY IN A "BLIND GIRLS' HOME."

The following letter will awaken the gratitude of all Christian hearts that it is possible to give "the light of life" to the blind:

ST. LOUIS, MO., Jan. 15, 1890.

DEAR SIR:—I learned a very short time ago that the secretary of the Blind Girls' Home Board had not acknowledged the very precious present sent by you to my wife for the Blind Girls' Home, June 5th, until her return from her summer tour. I am sorry for this. I can assure you, however, that we are making most excellent use of the books. The girls are writing in Braille the story of the gospel. I take their work to my home and correct or note mistakes; then one of them makes a clean copy in a shape in which we can have it bound. I can say that this mode of feeling out a word at a time, then writing it, then going over it again to be sure there are no mistakes, then reading what they have written aloud before all the class, has the tendency of impressing many passages on their minds. The secretary could not write you how the books were received. It was dinner hour. I was at the Home when the two boxes came. While the girls were at dinner I opened the boxes in the hall. The girls heard me at work, and Bettie Courtwright, finishing her meal, hurriedly came to me before I had the lid off the first box, and questioned me in various ways to learn what was in the box. Finally one box was open. I lifted out a volume, laid it open on one end of the box, placed her finger on the name at the head of the page, and watched her face. Slowly (more so on account of excited feelings) the lips began, "I-s-a." The hand was lifted from the page. With speed she ran to the dining-room, crying: "Susie! Susie!"—throwing open the dining-room door—"come quick, girls! Mr. Tribbe has brought us the Old Testament!" That finished



the dinner. All hurried into the hall. Every one wanted a volume at once. "Let me see! let me see!" came from every lip. Soon all had a volume and were standing or sitting, holding on to it. One held it pressed to her bosom, patting and quietly kissing it. Another would feel the words here and there and then kiss them as she realized that it was really the Scriptures in a form that she could perceive. All of them fondled the inanimate friends as they would have done the nearest and dearest living ones. I wish I could have photographed that scene for the Society. Blessings upon you all went up from hearts full of gratitude, and tear after tear ran down from sightless eyes, expressive of the joy which you had caused by sending them what they *could* see. You have blessed the lives of them all. They now read the Sunday school lesson from *their* (our, they say) Testaments. Very truly yours,

W. L. TRIBBE.

## MISCELLANEOUS.

### A LIVING POWER.

*The Bible Society Reporter*, in view of the recent decease of Bishop Lightfoot, recalls a Bible society sermon which he preached in 1882, in St. Paul's Cathedral, within a stone's throw, as he reminded his hearers, of the place where a predecessor in the see of Durham, Bishop Tunstall, had committed to the flames the first issue of Tyndale's New Testament. In the sermon he pointed to the work of the Bible society as affording evidence of the *living power* of the word of God, and said:

What more striking illustration could we have of this life than the occasion which has brought us together to-day? A great society, comprising members of many churches and sects, owning between six and seven thousand affiliated branches, dispensing an income of more than two hundred thousand a year, dependent on gratuitous support and bringing no gain to its members, concentrating all its energies and absorbing all its resources on the reproduction of one single book—a book, too, of which the latest page is some eighteen centuries old—claiming to have distributed already (1882) between ninety and a hundred million copies, and at this moment distributing, year by year, close upon three millions of this volume, in whole or in part, in well nigh every spoken language on the globe—however you may look at it, this is a startling, nay, an appalling fact, to which the long roll of history presents not the faintest parallel. And yet this society does not stand alone. What more striking proof could you seek of the vital force, of the intrinsic energy—in one word, of the *life*—of these oracles, transmitted to us from our fathers?

It is the man who studies the Bible most who finds most in the Bible which is worthy of study. In this realm pre-eminently it is true that "whosoever hath, to him shall be given," and that "whosoever hath not, from him shall be taken away even that which he thinketh he hath." A good illustration of this truth

is given in a recent testimony of the Rev. Dr. Henry G. Weston, president of Crozer Theological Seminary. In a public address he said: "For fifty years I have read the New Testament through every month, yet I never go to a meeting and hear a man read a chapter without feeling that I have learned something new from hearing that chapter read." As over against this illustration there might be named more than one man who has not read the Bible through consecutively in the last fifty years, who feels sure that there is nothing new in the New Testament, and still less in the Old, for his reading or hearing.—*S. S. Times*.

## BIBLE SOCIETY RECORD.

NEW YORK, JULY 17, 1890.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, July 3d, 1890, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Devotional services were conducted by Secretary Hunt.

Upon recommendation of the Committee on Distribution grants of Bibles, Testaments, and Portions, to the value of about \$7,838, were made for distribution and sale at home and in foreign lands.

A Bible society in Nebraska was recognized as an auxiliary.

The issues from the Bible House in June were 73,470 copies; issues since April 1st, 251,804 copies.

### *Society Recognized as Auxiliary, May, 1890.*

With Name and Post Office Address of Corresponding Secretary.  
Rising City and Vic. B. S., Neb., Baldwin, Rising City.

### *Deceased Director.*

Joseph Hillman, Troy, N. Y.

### *Deceased Members.*

Gen. Clinton B. Fisk, New York.  
Ormond Beatty, LL.D., Danville, Ky.  
Rev. Elias J. Meynardie, D. D., Columbia, S. C.  
Archibald A. Howell, M. D., Allentown, N. J.  
Hazen W. Bennett, Fort Edward, N. Y.  
Rev. John A. McAfee, D. D., Parkville, Mo.  
Rev. Burtis C. Megie, Dover, N. J.  
Rev. Caleb Fuller, Bath, Me.  
Benjamin F. Whittemore, Boston, Mass.  
Hugh Auchincloss, New York.  
William Tomlinson, Newton Centre, Mass.  
Rev. Robert Adair, Philadelphia, Pa.  
Mrs. Duncan Kennedy, Troy, N. Y.  
Ann B. Andrew, New York.  
Mrs. Catharine C. Halsted, New York.  
Rev. S. G. Rhinevault, Mansfield, Pa.  
Thomas B. Tappan, Harlem, N. Y.  
Daniel S. Anderson, Newton, N. J.  
Clark Hotchkiss, Bethany, Conn.  
Rev. John W. Payne, Huntingburg, Ind.  
Henry F. Winders, Findlay, Ohio.

### *Summary of District Superintendents' Reports for the month of May, 1890.*

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	170
Anniversaries attended.....	69



New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause.....	194
Letters sent.....	2,194
Miles travelled on official duty.....	23,135
Donations and subscriptions secured for Bible cause.....	\$1,298 82

### Summary of Bible Distribution in May, by 60 Colporteurs and 14 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,271	336
Miles travelled.....	16,238	3,168
Families visited by them.....	19,843	10,475
Families found without a copy of Scriptures.....	3,343	1,206
Families supplied by sale or gift.....	2,377	599
Destitute individuals supplied in addition.....	1,133	327
Number of books sold.....	7,347	781
Value of books sold.....	\$2,778 86	\$402 74
Number of books distributed gratuitously.....	1,832	605

Value of books distributed gratuitously....	\$450 58	\$111 27
Contributions received.....	197 41	987 78

### Summary of 75 Annual Reports of Auxiliary Societies, received in June, 1890.

Receipts from sales in twelve months.....	\$4,524 33
Receipts from collections and donations.....	1,596 45
Paid American Bible Society on book account.....	4,375 34
Paid American Bible Society on donation account.....	393 87
Expended on their own fields.....	1,553 70
Value of books donated.....	319 43
Value of stock on hand at date.....	4,917 51
No. of these auxiliaries reporting general operations.....	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	17,549
Families found destitute.....	1,443
Destitute families supplied.....	802
Destitute individuals supplied in addition.....	297
Sabbath and other schools supplied.....	10

## RECEIPTS IN JUNE, 1890.

### LEGACIES.

Borden, Mrs. E. E. C., late of Elgin, Ill.	\$100 00
Dwyer, Mrs. Ann, late of Schenectady, N. Y.	50 00
Flaser, D., late of Burke Co., N. C.	500 00
Henry, Samuel, late of Medina Co., O.	200 00
Krackstedt, Conrad, late of Dubuque City, Iowa	100 00
Noyes, Mary Louise, late of Providence, R. I.	1,000 00
Russell, Robert A., late of Lee Co., Iowa	300 00
Schoell, Wm. N., late of Canajoharie, N. Y.	100 00
Van Cott, E. B., late of Des Moines, Iowa	89 90
Wells, Nancy, late of Wethersfield, Ct.	1,000 00
	<b>\$3,389 90</b>

### CHURCH COLLECTIONS.

<b>ALABAMA.</b>	
Avondale, Meth. Ep. Ch. South.....	\$4 00
<b>ARIZONA.</b>	
Bisbee, Union Church & S. S.....	20 00
<b>ARKANSAS.</b>	
Fordyce, Pres. Ch.....	6 80
" Meth. Ep. Ch. South.....	1 65
Goldman, Pres. Ch.....	3 30
Pres. & Meth. Ep. Ch. South.....	36 05
<b>CALIFORNIA.</b>	
Selby, Valona Pres. S. S.....	2 35
San Francisco, Trinity Meth. Ep. S. S.	5 00
<b>COLORADO.</b>	
Greeley, Meth. Ep. Ch.....	45
<b>CONNECTICUT.</b>	
Bridgewater, Cong. Ch.....	3 00
<b>FLORIDA.</b>	
Madison, Meth. Ep. Ch. South.....	3 00
<b>GEORGIA.</b>	
Georgia Conf., A. Meth. Ep. Ch.....	9 00
<b>ILLINOIS.</b>	
Groveland, Evang. Asso'n, Zion Ch..	23 25
<b>INDIANA.</b>	
Petersburg, Pres. Ch.....	2 00
<b>IOWA.</b>	
Bancroft, Pres. Ch.....	3 50
Beacon, Meth. Ep. Ch.....	7 00
Grundy Centre, Pres. Ch.....	5 00
<b>KANSAS.</b>	
Eureka, Meth. Ep. Ch.....	1 02
Walrlington Circuit, Meth. Ep. Ch....	3 00
<b>LOUISIANA.</b>	
New Orleans, First Pres. Ch.....	111 90
<b>MARYLAND.</b>	
Zion, Pres. Ch.....	2 00
<b>MICHIGAN.</b>	
Holland, 9th St. Reformed Ch.....	30 00
<b>MINNESOTA.</b>	
Fisher, Meth. Ep. & Pres. Churches...	2 31
Mallory, Meth. Ep. & Pres. Churches...	4 10

### MISSISSIPPI.

Centreville, Meth. Ep. Ch. South.....	\$20 50
" Pres. Ch.....	10 25
" Baptist Ch.....	11 25
Ellisville, Meth. Ep. Ch. South.....	30 10
" Pres. Ch.....	1 75
" Baptist Ch.....	16 25
Heidelberg, Meth. Ep. Ch. South.....	16 00
" Pres. Ch.....	2 00
" Baptist Ch.....	3 50
Morton, Meth. Ep. Ch. South.....	16 25
Pearlington, Meth. Ep. Ch. South.....	11 65
Vosburgh, Meth. Ep. Ch. South.....	25 25

### MISSOURI.

Fredericktown, Meth. Ep. Ch. South..	2 25
Ironton, Churches in.....	2 50
Jackson, Churches in.....	21 15
Jefferson City, Churches in.....	6 60
Mine La Motte, Cong. Ch. ....	1 00
St. Louis, St. Paul's M. E. Ch. South..	10 00

### NEBRASKA.

Arlington, Cong. Ch.....	4 60
Albion, Cong. Ch.....	8 23

### NEW JERSEY.

Elizabeth, Madison Ave. Pres. Ch.....	3 00
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### NEW YORK.

Flushing, Cong. Ch.....	59 52
Harlem, Holy Trinity P. E. Ch.....	25 00
New York, Covenant Chapel S. S.....	50 00

### NORTH CAROLINA.

Tryon City, Union S. S.....	1 60
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### PENNSYLVANIA.

Port Royal, Meth. Ep. Ch.....	1 00
Salona & Lamar, Meth. Ep. Churches	3 00

### SOUTH CAROLINA.

Coosaw, Brown's Chapel.....	8 00
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### TENNESSEE.

Franklin, Colored Meth. Ep. Ch. of America.....	1 25
Macon Circuit, Meth. Ep. Ch. South..	7 31

### TEXAS.

Cleburne, Cumberland Pres. Ch.....	2 80
" Meth. Ep. Ch. South.....	3 40

### WISCONSIN.

Beaver Dam, Evang. Association Ch.	2 00
Genesee, Cong. Ch. & Society.....	3 00
Juda, Evang. Association Ch.....	50
Lomira, " " ".....	5 00
Monrovia, " " ".....	50
Mithauke, 6th Ave. Evang. Asso'n Ch.	5 85
Wittenburg, Union S. S.....	2 90

\$695 64

### GIFTS FROM INDIVIDUALS.

An Unknown Friend, Tampa, Fla....	\$5 00
Adams, F. E., Cleburne, Texas.....	1 00
A Friend, New York.....	5 00
Coulter, Mrs. Mary A., Leanna, Ks...	30 03
Collections by Colporteurs.....	197 41
Dx, Mrs. M. E., New York.....	5 00
Detweiler, J. C., M.D., Reading, Pa..	200 00
Doby, J., Jr., Florida.....	1 00
Etter, Edward, Minden, La.....	40 00

Fish, Rev. E. T., San Pablo, Cal.....	\$3 00
Gay, Miss Anna M., Plaquemine, La..	2 00
Griffith, Stephen, Danville, Ill.....	50 00
" H. B. C., " Pennsylvania.....	80 00
Johnson, Benjamin, Florida.....	3 00
Marvin, J. H., Payne's Depot, Ky.....	5 00
Pedro, Joseph H., New York.....	2 00
Phelps, Mrs. Myron, Lewistown, Ill..	100 00
Phillips, Charles, Florida.....	1 87
Squires, S., Port Richmond, N. Y.....	5 00
Smedley, J. S., Berea, Ohio.....	200 00
Talbot, Rev. Benj., Columbus, Ohio..	1 00
Van Voorhis, Miss Carrie, Castleton, N. Y.....	6 00
Wise, Rev. Daniel, Englewood, N. J..	5 00
Watt, John M., M.D., Mechanicstown, Ohio.....	30 00
	<b>\$928 23</b>

### AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alameda & Contra Costa, Cal.....		\$32 80
Apalachicola, Fla.....		15 00
Athens, Ga.....		17 50
Alton & Vicinity, Ill.....		11 00
Attala Co., Miss.....		91 70
Ashland & Vicinity, Neb.....	12 50	50 35
Albany Co., N. Y.....		91 43
Auglaize Co., Ohio.....		93 58
Anderson Co., S. C.....		47 71
Brooksville, Fla.....		51 70
Brunswick, Ga.....	25 00	47
Butts Co., Ga.....		10 59
Boone Co., Iowa.....		25 00
Butler Co., Neb.....		33 10
Brooklyn City, N. Y.....	300 00	200 00
Bismarck, N. D.....		31 57
Bainbridge & Vic., Ohio.....		7 50
Beaver Co., Utah.....		6 50
Burnett Co., Wis.....		11 64
Crenshaw Co., Ala.....	10 00	8 70
Clark Co., Ark.....		7 32
Central, Cal.....		49 00
Chicago, Ill.....		270 55
Copiah Co., Miss.....		65 85
Crystal Springs, Miss.....		21 50
Cape Girardeau Co., Mo.....		6 05
Cole Co., Mo.....		50 00
Cuming Co., Neb.....		5 80
Cattaraugus Co., N. Y.....		9 70
Cabarras Co., N. C.....		52 36
Clarke Co., Ohio.....	22 00	
Cincinnati Young Men's, O.		102 34
Chester Co., S. C.....	30 00	100 00
Charleston, S. C.....		100 00
Cotton Gin, Texas.....		5 73
Columbia Co., Wis.....		50 00
Dodge Co., Ga.....		1 25
Douglas Co., Ks.....		35 00
Dade Co., Mo.....		18 05
Dallas Co., Texas.....		11 26
Eureka Springs, Ark.....		16 54
Elk Co., Ks.....		65 00
Fordyce, Ark.....		20 90
Fayette Co., Ind.....		22 25
Franklin Co., N. Y.....		29 10



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Greene Co., Iowa.....		\$58 77	Kent Co., Mich.....		\$75 00	Mandan, N. D.....		\$10 00
Guthrie Co., Iowa.....		36 97	Kalamazoo Co., Mich.....		75 00	Morrow Co., Ohio.....		65 59
Greenup Co., Ky.....		29 00	Knox Co., Neb.....	\$5 40		Marion Co., S. C.....		12 79
Graves Co., Ky.....		130 00	Kaufman Co., Texas.....		36 00	Memphis & Shelby Co., Tenn.	210 11	
Gasconade Co., Mo.....	\$60 00		Limestone Co., Ala.....		5 77	Marion Co., Tenn.....		25 37
Gulford Co., N. C.....		52 53	Lewis Co., Ky.....		83 93	Montague Co., Texas.....		37 70
Grafton, N. D.....		14 48	Laclede Co., Mo.....		28 12	Medina Co., Texas.....		80 00
Grand Forks Co., N. D.....	75 00	66 48	Larimore, N. D.....		26 71	Mt. Pleasant, Utah.....		4 25
Gonzales Co., Texas.....		49 30	Lawrence Co., Ohio.....		40 00	Marathon Co., Wis.....		55 77
Hartsell, Ala.....	31 86		Lockhart, Texas.....		22 88	Newton Co., Ga.....		16 10
Henry Co., Ind.....		8 66	Limestone Co., Texas.....		63 15	Northern Wabauunsee and Southern Pottawattomie, Ks.....		5 48
Hancock Co., Ind.....		22 04	Lincoln Township, W. Va...	9 10	9 52	Nicollet Co., Minn.....		50 00
Hamilton Co., Iowa.....		12 00	Langlade Co., Wis.....		18 81	New Hampshire.....	500 00	
Hodgeman Co., Ks.....		29 11	Lincoln Co., Wis.....		28 90	Nashville, Tenn.....		102 15
Hooper Bible Com., Neb....		4 50	Mobile, Ala.....		127 11	Navarro Co., Texas.....		82 31
Hocking Co., Ohio.....		10 85	Marietta, Ga.....		25 00	Opelika, Ala.....	20 00	28 56
Hancock Co., Ohio.....		200 00	Muskegee Co., Ga.....		17 10	Ottawa Welsh, Minn.....	53 00	3 78
Hawaiian Evang. Associa- tion, Honolulu, S. I.....		342 53	Macon Co., Ill.....		90 00	Onelda Co., N. Y.....		300 00
Izark Co., Ark.....		30 00	Madison Co., Ill.....		86 87	Oberlin & Vicinity, Ohio....	22 57	65 30
Indiana Bible Association of Friends, Ind.....		82	Macoupin Co., Ill.....		48 00	Oregon.....		281 77
Jefferson Co., Ala.....		33 62	Michigan City & Vic., Ind...		8 10	Obion Co., Tenn.....	11 90	32 20
Jasper Co., Ind.....		11 75	Manson, Iowa.....		15 70	Pratt Mines, Ala.....		6 77
Jefferson Co., Iowa.....	50 00	12 24	Miami Co., Ks.....		3 10	Pulaski Co., Ga.....		46 50
Jackson Co., Miss.....	28 00		Marion Co. (North), Ks.....		3 00	Peoria Co., Ill.....		85 06
James River, N. D.....		16 49	Massachusetts.....	102 87	600 00	Porter Co., Ind.....		25 87
Jefferson Co., Wis.....		40 92	Minneapolis Welsh, Minn...	80 00	12 45	Polk Co., Iowa.....		7 74
Kingsland, Ark.....		6 10	McVean, Mich.....	5 15		Polk Co., Minn.....	17 00	58 32
Kendall Co., Ill.....		72 39	Millford & Vicinity, Neb....		19 04	Pope Co., Minn.....		30 98
Knox Co., Ill.....		95	Morris Co., N. J.....		211 12	Polk Co., Neb.....	5 00	24 32
			Monroe Co., N. Y.....		100 00			

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	3,339 90	695 64	7,127 34	928 28	452 28	2,780 71	594 27	55 31	.....	30	\$ 1,457 00	\$ 16,024 03
Transfers.....	.....	.....	1,280 00	.....	177 00	.....	.....	.....	.....	.....		
From Auxiliaries.....											555 71	10,140 38
" The Trade.....											22 77	3,466 30
" Rents.....												2,828 71
" Trust Funds—E. Sterling Ely, Gift.....												500 00
" Interest on Available Funds.....												64 18
" Available Fund—Withdrawn from U. S. Trust Co. to Meet Current Expenses.....												16,355 00
" Electric Lighting.....												27 92

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....	.....	2,145 17	652 64	.....	.....
Transfers.....	22,950 07	529 63	.....	2,216 48	2 86
Total Transfers.....					25,639 04
" Cash Receipts.....					27,734 52
Cash Balance from May, 1890.....					52,204 33
					12,910 57

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$65,114 90



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Princeton, N. J.....		\$120 00	Salt Lake City, Utah.....		\$45 70	Dulitz, Rev. A., Redfield, S. D.....		\$19 95
Paulding Co., Ohio.....		31 62	Shelbygan Co., Wis.....		47 27	Hawalian Evang. Association.....		298 13
Pennsylvania.....		1,218 93	Tuscaloosa, Ala.....	\$20 00	20 44	Niagara Co. B. S., N. Y.....		100 00
Pleasants Co., W. Va.....	\$6 25	9 08	Tipton Co., Ind.....		56 61	Pritchard, J. G., Bisbee, Ariz.....		10 70
Rockdale Co., Ga.....		43 06	Trall Co., N. D.....		87 90	Presbyterian Board of Publication		
Rock Island Co., Ill.....		105 02	Tipton Co., Tenn.....		40 00	and S. S. Work, Philadelphia, Pa...		7 65
Richmond & Vicinity, Ind..		53 42	Tarrant Co., Texas.....		54 20	Tonzear, Rev. J. G.....		9 00
Rising City & Vicinity, Neb.		19 04	Taylor Bible Com., Texas...		21 40	West, Rev. G. F.....		6 85
Rockland Co., N. Y.....		32 86	Toele Co., Utah.....	4 75				
Rutherford Co., N. C.....		36 28	Tyler Co., W. Va.....	4 15	3 06			\$452 28
Ramsey Co., N. D.....		10 00	Union Co., Ill.....		6 25	<b>SALES REPORTED BY FOREIGN</b>		
Randolph Welsh, Wis.....	30 00	39 00	Utah Co., Utah.....		72 00	<b>AGENCIES.</b>		
Springville, Ala.....	20 09	30 80	Virginia.....		350 00	Cuba Agency.....		\$55 31
Sebastian, Ark.....		10 00	Washington City, D. C.....	200 00		<b>MISCELLANEOUS.</b>		
Stuttgart, Ark.....		39 55	Ware Co., Ga.....		25 00	Sales by Colporteurs.....	\$2,780 71	
Southern California.....		100 00	White Hall, Ill.....		25 43	Retail Sales.....	2,145 17	
Social Circle, Ga.....		26 00	Whiteside Co., Ill.....		15 00	Trade Sales.....	3,466 30	
Sangamon Co., Ill.....		16 53	Westfield, Iowa.....		34 79	Rentals.....	2,928 71	
Sharon & Linn Grove, Iowa.		16 80	Warren Co., Iowa.....		29 20	Income from Trust Funds.....	534 27	
Shawnee Co., Ks.....	5 00		White Co., Ind.....		14 64	" " Available Funds.....	64 18	
Southwestern La.....		69	Washington Co., Maine....	100 00	67 68	Trust Funds,"Gift of E. Sterling Ely."	500 00	
Saginaw Co., Mich.....		23 86	Wisner & Vicinity, Neb.....		12 25	Available Funds withdrawn from		
St. Louis, Mo.....		150 00	Wyoming Co., N. Y.....		65 54	U. S. Trust Company.....	16,355 00	
Stearns Co., Minn.....		25 35	Washington Co., Ohio.....		50 00	Sales of Waste Materials.....	632 64	
Seward Co., Neb.....	6 21		Wood Co., Ohio.....		40 49	Electric Light.....	27 92	
Stanton Co., Neb.....		15 90	Wayne Co., Ohio.....	10 34		Sundries.....	30	
Salem, Ohio.....		10 00	Winfred Welsh, S. D.....	2 50				
Seneca Co., Ohio.....		68 00	Wetzel Co., W. Va.....	6 00	21 94			
Shelby Co. Female, Ohio....		52 20	Youngstown, Ohio.....		110 71			\$29,415 20
Spartanburg Co., S. C.....		26 75						
San Angelo, Texas.....		26 89						
				\$7,127 84	10,140 38	Total Receipts.....	\$52,204 83	

FOR JUNE, 1890.

## DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash .....	3,270 18	2,502 95	10,098 72	7,900 00	139 20	390 89	7 97	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	359 41	....	2,242 76	1,841 09	854 50	2,353 12	7,650 88	24,309 41
<hr/>												
<hr/>												
Auxiliaries—Value of Books Supplied, &c.....											14,428 36	90
The Trade—       "       "       "       " .....											1,950 68	
Books for the Blind on Account of Burr Legacy Income.....											76 12	
Bible House Expenses.....												2,916 94
General Salaries and Expenses.....											1,848 57	3,003 61

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

[illegible]



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
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Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
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Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
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Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
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New York.....	
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Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.